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THE
FALL
OF
ANTICHRIST,
THE TRIUMPH
OF
THE CHRISTIAN CHURCH.

By C. E. DE'COETLOGON, A.M.

"The great Separation from the Church of Rome was every where justified, on this idea—that, Rome was the **BABYLON** of the Revelations." Bishop HURD, on Prophecy.

"How is it, that ye do not discern the **SIGNS OF THE TIMES**?"

"None of the Wicked shall understand; but, the **WISE** shall understand." DANIEL XII. 10.

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APOLOGY

TO THE PUBLIC.

“WE must *remember*, that the very Frame and Spirit of the Laws, Ordinances, and Constitution of England, *are in the most direct opposition to the Roman Catholic Religion*, and all its doctrines, practices, opinions, superstitions, and tyranny. I am astonished we can forget their history, and effects. We may depend upon it, wherever this Religion is introduced, fostered, pitied, or encouraged, the words of the Poet will be found eminently true;

Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.

“It is a matter of some surprize and concern, to read the list of the almost

incredible number of little Books, and Tracts, *at the smallest prices*, published and calculated, *for the general dissemination of POPERY in these Realms.*

“ The papal Genius never sleeps, no, not for a moment ; but directs, and animates, and acts, uniformly and constantly, at home and abroad, in cities, in towns, in villages : it takes aid from stupidity, and from ability, from above, and from beneath.

“ I am not speaking to those, who are indifferent to any, or to all Religion ; but, to those, who should understand the importance of the Cause ; the interests of Christianity, and its purity ; the evidence of History ; the Nature and the *essential and unaltered* Spirit of the Romish

Romish Priesthood, and their subtilty and peculiar arts, by persuasion, or by terror, over weak consciences.

“ There is such a Connection between Superstition and Atheism, and their allies, Cruelty and Tyranny, that, the wisest and most experienced Statesmen and Moralists have declared it to be indissoluble. All, therefore, which I have written on this topick, is in the spirit of Mercy, Humanity, Tolerance, and TRUE CHRISTIANITY.

“ It is indeed true, that, THE POPE-DOM IS NOW FALLEN ; but the Spirit of it, I will maintain, is neither extinct, nor asleep.”

Persuits of Literature.

A 3

“ Super-

“ Superstition, to a certain degree, may co-exist with the spirit of the Gospel; when that degree is exceeded, and general Idolatry takes place, the System then becomes too corrupt to deserve the name of the Church of Christ. I have marked this limit to the best of my judgment in the course of this History; have exhibited THE MAN OF SIN, matured in all his gigantic Horrors; and, from that Epocha, I despair of discovering THE CHURCH in the collective body of nominal Christians. Every reader will observe the various features of ANTI-CHRIST described in this volume; and some perhaps will be enabled to form a more distinct and adequate conception of POPERY, than they had before acquired.”

Milner's History of the Church. Vol. III.

THE

THE
FALL OF ANTICHRIST,

&c. &c.

REVELATIONS, xviii. 1—5.

“ AND AFTER THESE THINGS I SAW ANOTHER ANGEL COME DOWN FROM HEAVEN, HAVING GREAT POWER ; AND THE EARTH WAS LIGHTENED WITH HIS GLORY.

“ AND HE CRIED MIGHTILY WITH A STRONG VOICE, SAYING, BABYLON THE GREAT IS FALLEN, IS FALLEN, AND IS BECOME THE HABITATION OF DEVILS, AND THE HOLD OF EVERY FOUL SPIRIT, AND A CAGE OF EVERY UNCLEAN AND HATEFUL BIRD.

“ FOR ALL NATIONS HAVE DRUNK OF THE WINE OF THE WRATH OF HER FORNICATION, AND THE KINGS OF THE EARTH HAVE COMMITTED FORNICATION WITH HER, AND THE MERCHANTS OF THE EARTH ARE WAXED RICH THROUGH THE ABUNDANCE OF HER DELICACIES.

“ AND I HEARD ANOTHER VOICE FROM HEAVEN, SAYING, COME OUT OF HER, MY
A 4 PEOPLE,

PEOPLE, THAT YE BE NOT PARTAKERS OF
HER SINS, AND THAT YE RECEIVE NOT OF
HER PLAGUES;

“ FOR HER SINS HAVE REACHED UNTO HEAVEN,
AND GOD HATH REMEMBERED HER INQUI-
TIES,

ALL the Prophecies, in general, and more especially the predictive Revelations, which were given to Saint John the divine, are, in their original nature, as full of Mystery, as they are of Sublimity and Grandeur. There are no parts of the inspired writings more difficult to understand, or to explain. As to the great outline, however, of these discoveries, which relate to the last days, we need not hesitate to affirm, without any fear of transgressing the limits of christian humility, that they contain a prophetic view of all the principal events, that were to happen in the history of The Church of Christ, from his Ascension, to his second Appearance in the clouds of heaven, with power and great glory, to judge the world in righteousness.

So

So much, I presume, is most clearly intimated to us, by the introductory Preface to these supernatural discoveries, which runs thus, Revelations i. 1—3. “ The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified *it* by his Angel unto his servant John : Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.”

After this, the grand Scene, which is to strike our astonished attention, as it unfolds itself to us, is opened with a magnificent description of the Person of our triumphant God and Saviour.* It proceeds, with a concise account of the seven Churches. It is followed, with a representation of the celestial Worship ; with the opening of the seven Seals ; with the

* Is it possible for any ingenuous mind to read this description, and to suspect for a moment, whether the Son of God be a Person, properly and essentially divine ?

the sounding of the seven Trumpets ; and with the Vision of the seven Angels ; pouring out the seven Vials, full of the seven last Plagues ; which necessarily lead to the subject, peculiar to the present most remarkable Period in universal history ; adapted to this particular day, in the annals of our own Country ; * and therefore selected for our special information and improvement. For, it is no inconsiderable branch of the character of God's redeemed people, that they are such, as study the various movements of his Providence—record the wonders of his Mercy—and celebrate the riches of his Grace.

In attempting then to arrange the several Points, arising out of the passage, for the purpose of the most extensive instruction, and utility, let us begin with offering a few Remarks, by way of proving, that,

THE CHURCH OF ROME, OR THAT PARTICULAR SYSTEM OF FAITH, WHICH WE HAVE BEEN ACCUSTOMED TO CALL, POPERY, IS, PRINCIPALLY

* The Substance of this Discourse was preached Nov. 5th.

PALLY, THE ANTICHRIST SPOKEN OF IN THE SACRED SCRIPTURES, AND THE MYSTIC BABYLON REFERRED TO IN THESE WORDS.

I say, *principally*; for there can be no question, but that the Mahometan imposture, and that alarming spirit of Infidelity, which is increasing upon us to such an unprecedented degree, with any thing else, that opposes the Truth and Power of Christianity, may very properly be considered as so many different forms of Antichrist: as when it is said, in the general epistle of St. John, “ Little children, it is the last time: and, as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son. Hereby know ye the Spirit of God: Every spirit, that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit, that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof

whereof ye have heard that it should come,
and even now already is it in the world."

Leaving then this unconfined view of the subject, let us fix our attention, at present, on THE PAPAL ANTICHRIST, as something entirely distinct from that of the pagan, the mahometan, and the infidel Antichrist. *

It was somewhere about the middle of the fourteenth century, more than four hundred years ago, that it pleased the sovereign Disposer of all things, " who doeth as He will, in the armies of Heaven, and among the children of men," to raise up a person of the name of WICKLIFFE, † to proclaim the truth, we are

now

* Let the inquisitive Reader, who is anxious for all the information, he can obtain on this interesting subject, consult a recent Work, entitled, " History, the Interpreter of Prophecy," by H. Kett; in which he will see the several *Forms of Antichrist*, admirably arranged, with suitable and valuable Remarks. This indeed is a Work, which deserves the peculiar attention of the Publick, at the present Crisis.

† The extraordinary Piety, the profound Learning, and all the various Excellence of THIS GREAT MAN, to whom our obligations are

now asserting, with an uncommon measure of zeal and boldness, in this kingdom. He was the first burning and shining Light, who was enabled, by divine Grace and Power, to break through all the superstitious horrors of popish darkness, in our country, and was therefore called,

THE MORNING STAR

of that glorious Reformation, which took place in the middle of the sixteenth century, or about two hundred and fifty years ago.* Ever since that memorable Æra, The Church of Rome, or, The system of Popery, has been held up, by the most devoted Saints and Servants of God,

are to this hour unspeakable, have been celebrated in the highest strains, by the Compilers of the old *Biographia Britannica*, [under the Article, Wickliffe,] by Bishop Newton, in his *Dissertations*; by Kett, in his late masterly Publication; by Topkady, in his *Historic proof of the doctrinal Calvinism of the Church of England*; [a Work of uncommon merit upon that subject,] and by Middleton, in his still more useful *Compilation*, in four volumes, called *Biographia Evangelica*: which I would very ardently recommend to every Christian Family, in these evil days of scandalous Departure from the Simplicity and Purity of Evangelical Truth.

* See particularly, *Strype's Annals and Memorials*, and *Bishop Burnet's valuable History of the Reformation*.

God, to universal detestation and abhorrence; more especially, and particularly, as, THE ANTI-CHRIST, or, The mystic Babylon, exhibited to us in a style so extremely remarkable, in the word of Inspiration. Let us then meditate a little on some of the most weighty and irresistible Reasons, which have been assigned, why this Church, and this System, have been considered in such an odious, and yet deserved point of view.

Be it observed here, that the first time there appears to have been any predictive reference, in the Bible, to what it has been long agreed to denominate *POPERY*, is, in a passage you will find in the book of Daniel; which foretells, by something more than implication, the *Time*, and the *Place*, in which, and the particular *Monarchy*, out of which, this enormous evil should arise.

Dan. vii. 1—8, “ In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters

ters

ters. Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *was* like a Lion, and had eagles wings: *and* I beheld, till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a Bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this, I beheld, and, lo, another, like a Leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it. After this, I saw in the night-visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it *was* diverse from all the beasts that *were* before it, and it had ten horns. I considered the horns, and, behold, there came up among them another
little

little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn *were* eyes like the eyes of Man, and a mouth speaking great things." Dan. vii. 19—26. " Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass, *which* devoured, brake in pieces, and stamped the residue with his feet. And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High : and the time came that the saints possessed the kingdom. Thus he said, The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom, *are* ten kings that shall arise : and another

another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the Saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time. But, the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end." *

The next time, I believe, in which any thing occurs, that seems to have an undoubted allusion to THE PAPAL ANTICHRIST, is, in the latter epistle of St. Paul to the Thessalonians; where you read, as follows; II. Thess. ii. 1—12
 “ Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no
 B man

* See Bishop Newton's most learned Dissertations on the Prophecies, vol. I. See also *Mede*, *Sir I. Newton*, and *Kett*, vol. I. page 290—

man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that Man of sin be revealed, the Son of perdition : Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know what with-holdeth, that he might be revealed in his time. For the Mystery of iniquity doth already work : only he who now letteth, *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ; *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness in them that perish ; because they received not the love of the Truth, that they might be saved. And, for this cause, God shall send them strong delusion, that they should believe a lye : that they all
might

might be damned, who believed not the Truth, but had pleasure in unrighteousness.”*

I can only stay to remark here, that, infinite pains have been taken, by persons the most pious, the most learned, and, in all respects, the most excellent, for more than two hundred years, down to the present very important Crisis in our Annals, to prove, that, this passage cannot, with any sort of truth, propriety, or consistency, be applied to any thing, but to *The Papacy*, or, *The Church of Rome*; and that, Popery is

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That

* A late very ingenious Writer, to whom the Republic of Letters is much indebted, has, however, unwarily, I presume, applied this passage, with too great stress, to the French Revolution. Not but what we may very confidently look upon the Antichristian Infidelity of modern France—exposed, and lamented, by the present Bishop of Rochester, with such an uncommon strain of Science, and Ability, in his excellent Charge, just published—as having originated in, and naturally descended from, the Papal Antichristianity: which has perverted the pure, the simple, and the sublime Religion of Jesus, into something worse than a Tragi-comic Farce. If *Voltaire*, *Rosseau*, and *Condorcet*, received the *Romish* impression of that Religion, their persevering hatred of it, admits of some Excuse. Preach *genuine Christianity*, and Infidelity will be unpardonable.

That great Apostacy—

That Man of Sin—

That Mystery of Iniquity—

That Son of Perdition—

That complicated, and almost incredible System of Idolatry, Blasphemy, and, may I not add? Devilism, so strongly and so hideously characterised, by the Apostle of the Gentiles, or rather, by the holy Spirit of Prophecy, and Truth; under whose immediate impulse alone, he could have expressed himself in such terms.* The language, and the sentiment, are alike unaccountable, upon any inferior principle. It were indeed superfluous, to affect any defence of this assertion, when we are told, 1 Tim. iv. 1—3. “ Now, the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lyes in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, *and commanding to abstain from meats, which God hath created to be* received

* See Bishop Halifax's Sermons on the Prophecies; particularly, Sermon 5th; and Newton, vol. ii. 359.

received with thanksgiving, of them which believe, and know the Truth.*

After this, we shall have no difficulty, I apprehend, in believing what is stated, respecting the same infernal Monster, this Satan, transformed into an Angel of light, in that surprizing series of Revelations, with which St. John was favoured; among which, these are the most prominent, and, without all controversy, descriptive of THE ANTICHRIST, emphatically so called. Rev. xiii. 11—18. “ And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth, by *the means of* those miracles

B 3

which

* See Newton, vol. ii. 426.—Halifax, Sermon 6th.—Bishop Hurd, vol. ii.

which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is Wisdom. Let him that hath Understanding count the number of the beast: for it is the number of a Man; and his number is, Six hundred three-score and six."

It should be particularly observed here, that, the Hebrew word, רומית, which signifies *Roman*, consists of numeral letters, which make up this Sum; and, that the numeral Value of the Name, *Lateinos*, makes up exactly 666: and, it is well known, that, The Church of Rome is called the *Latin* Church; and, the Pope of
Rome,

Rome, the Head of the *Latin* Church; and, his Seat is in the *Latin* Empire; and, the Service of the Beast is in the *Latin* Tongue; and, the Bible is kept in that *Language*, from the reading of the common people. It has been observed too, that the numeral letters in *Ludovicus*, or *Lewis*, which has been a common name of the French Kings, make up the very same number;* and whoever will take the pains to examine the History of France, will find, that the Kings of this Name have distinguished themselves, in the business of Persecution, above all others. Rev. xiv. 8—11.

“ And there followed another Angel, saying,

B 4

Babylon

* For all that is necessary, on this very curious subject, consult Potter's most ingenious Treatise on the Number 666; and Newton, vol. iii. 232.—

Г.....200	Λ..... 30	L..... 50
ι..... 6	A..... 1	V..... 5
Д..... 40	T.....300	D.....500
’..... 10	E..... 5	O..... 0
’..... 10	I..... 10	V..... 5
’..... 10	N..... 50	I..... 1
Π.....400	O..... 70	C.....100
	Σ.....200	V..... 5
		S..... 0
666	666	666

Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third Angel followed them, saying, with a loud voice, If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

There can be no doubt, but that the Roman Antichrist is intended in this place, and is called BABYLON, because that City was equally infamous, for its Pride, and Haughtiness; for its Tyranny, and Cruelty; and, for its abominable Idolatry. The meaning of the word itself, is, *Confusion*; which perfectly accords with the *Papacy*; which is a confused, heterogeneous mixture of Judaism, Paganism, and Christianity. *Tertullian*, a writer, considerably

siderably antecedent to the appearance of The Antichrist, has expressly said, that, Babylon is a Figure of the *Roman City* : but, for a fuller illustration of this passage, the Reader may advert to Newton, on the Prophecies, vol. iii. 256.

Rev. xvii. 1—18. “ And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters : with whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness : and I saw a Woman sit upon a scarlet-coloured beast, full of names of Blasphemy, having seven heads and ten horns. And the Woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication. And upon her forehead *was* a name written, MYSTERY, BABYLON

THE

THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration. And the angel said unto me, wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast, that thou sawest, was, and is not ; and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder (whose names were not written in the Book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the Woman sitteth. And there are seven kings : five are fallen, and one is, *and* the other is not yet come ; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings,

kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him, *are* called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the Woman which thou sawest, is that great city which reigneth over the kings of the earth."

All this, you will find elucidated in the clearest manner, by our Bishop Halifax, in the

the ninth of his Sermons on Prophecy: in the course of which he has very justly remarked, when it is said, “ The seven Heads are seven Mountains, on which the Woman sitteth ; and the Woman which thou sawest, is that great city, which reigneth over the Kings of the earth.” — “ Now that, by the City here represented, after the manner of the ancient Prophets, under the symbol of a Woman, and distinguished by the appellation of Babylon, is to be understood ROME, is put beyond all doubt, not only from what is said of the situation of this City, that it was built on *seven Hills*, but from what is mentioned besides, that, at the time when St. John lived, it *reigned*, and had supreme dominion, *over the Kings of the earth*. These two marks are such discriminative characters of the metropolis of the Roman Empire, that they confessedly belong to it, and cannot *both* be shewn to belong to any other.” See also Newton, vol. iii. 285; and, More’s *Mystery of Iniquity*.

The

The more accurately, and critically, we consider any, or all of these passages, at which we have only glanced, the more we shall be satisfied, how just it is to draw this Inference—that, They never can belong to any Profession of Christianity, which they palpably include, but, to The Church of Rome; or, to that particular System of Faith, perfectly understood by the discriminating title of, **POPERY.**

In the next place, let it be inquired,

UPON WHAT ACCOUNT, AND, IN WHAT RESPECTS, THE ANTICHRIST, OR, THIS MYSTIC BABYLON, HAS THE PARTICULAR EPITHET OF, THE GREAT.

The Antichrist is called *Babylon*, in a way of allusion; as he is sometimes called spiritual Egypt, and Sodom; and, as the true churches of Christ are frequently pointed out to us, by Jerusalem, and Zion. Thus, the Author of the epistle to the Hebrews addressed the holy Brethren of his day in the subsequent terms,

Heb.

Heb. xii. 18—24. “ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice*, they that heard, entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded; and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.”

But, why has the mystic Babylon, of which we are now treating, this Mother of Harlots,
and

and abominations of the earth, the appellation of, GREAT? There are several ways, in which she may be so distinguished. She may be said to be *great*, in point of Dominion, Power, Influence, and Duration. It is really astonishing, when we read the History of Popery,* to think, what a prodigious degree of strength and authority, this Mystery of iniquity acquired, over the Kings of the earth, and even over the Consciences of men, in the course of a few centuries; † and, what is much more surprizing in the dispensations of the divine Providence, is, that this infernal power and influence were suffered to continue, almost without any interruption, or controul, for the space of a thousand years! Who can help exclaiming, at such an event, Job, xi. 7—9. “ Canst thou by searching find out God? canst thou find out the

* Should the Reader ever stumble upon a Work, bearing this Title, *The History of Popery*, in two volumes, quarto, it will amply repay his Purchase, and his most diligent Perusal. The best Edition, I have seen, is dated, 1735. As it is become very scarce, it might answer, to reprint it in weekly Numbers. It is equally entertaining, and instructive.

† See Whiston's Essay on Revel, part iii. vision 5.

the Almighty unto perfection? *It is as high as Heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.* Rom. xi. 33. “ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!”

This Man of Sin was also as *great*, in point of Cruelty, and unrivalled Barbarity, as in Strength, Influence, and Duration. For proofs of this, from the most terrible *facts*, I must refer you to the records of *The popish Inquisition*; and, to our *Fox's Book of Martyrs*; which every Protestant Family ought certainly to have in their house, and to study, I might be justified in saying, next to The Word of God itself. The Church of Rome is represented to us, in the sacred Oracles, as even *drunk* with the blood of the Saints, and of the Martyrs of Jesus: * and, to whatever collateral,

* It is almost impossible to make any computation of the number of those, who have fallen a Sacrifice to the Bigotry and Cruelty

collateral, or secondary causes, this may be ascribed, it must have arisen, chiefly, I apprehend, from her having been so very great, in point of *Corruption*; by which I mean, most corrupt and dreadful Apostacy from "THE TRUTH AS IT IS IN JESUS:" which is the certain road, if we admit the apostolical Testimony, first, to the most dangerous delusions—then, to judicial blindness—and finally, to everlasting damnation.

With regard to that Son of Perdition, whose horrible Features we are now contemplating, which, of the fundamental and essential Doctrines of the Christian Purity, has not been corrupted by the Roman Church? either in her avowed Creed, and Profession—or, by her public and established Ritual—or, by her habi-

C tual

Cruelty of the papal Power. One historian has stated them to be about *four Millions*. The most learned *Mede* has observed, from good Authorities, that, in the war with the *Albigenses* and *Waldenses*, there perished in France alone, *A Million!*

Quis talia, fando
Temperet?

tual Practice? * Has she not corrupted the doctrine of the blessed Trinity, and all the spiritual Principles of divine Worship, by her ignorant, absurd, contemptible, mummery of *Ceremonies*, † almost too ridiculous for the sport of children, and, by her more seriously abominable *Idolatries*. ‡

Has she not corrupted the two great leading Articles of our most holy Religion, *Justification, by Faith alone*, and *Salvation, by free, sovereign, and unconditional Grace*? in that, she *blasphemously* asserts, not only the necessity, but, the worthiness and merit of works,

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* See Mede's *Apostacy of the latter times*, and Bishop Halifax on the *Prophecies*, Sermons II and 12.

† See Dr. Jortin's inimitable *Sermon on Popery*, vol. v, sermon 10, and several of his *Charges*.

‡ Such as, their Worship of the Cross, of Images, of filthy Relicks, and their most sacrilegious attempts, to sanction all this, by erasing the second commandment. See too, Cardinal Bonaventure's *Psalterium beatae Virginis*, and, our Bishop Stillingfleet's *Idolatry of the Church of Rome*.

in ordine ad, in order to, our Justification, and Salvation! And, as if this were not Blasphemy enough—as if she even laboured to blaspheme, she contends for, the worse than heathenish doctrine, of *Works of Supererogation*! which Works of Supererogation are deposited in a sort of spiritual Treasury, or ecclesiastical Bank: and sold out, or transferred, for the benefit of others, whose extreme deficiencies may require such a supply!

Among the numerous corruptions of this Mystery of Iniquity, it should be specially noted, that, she is offering perpetual and daily insults to the spotless Sacrifice, and perfect Righteousness of our Redeemer, by the unceasing sacrifice of, what is called, *The Mass*:* which ought certainly to be detested, as a Mass of spiritual abomination. She affirms too, that, the Christian doctrine of, *Assurance*, so frequently recommended in the inspired Writings, is a

C 2 *damnable*

* One should think it impossible for any sober Mind, ever to have seen all the apish and profane Gesticulations, or, to have heard all the abominable Prayers, that are offered upon this occasion, and not to be shocked at this idolatrous Impiety.

damnable Position ; and, that they are to be held *accursed*, who maintain, and enforce it. And, to consummate her Infamy—as if, like Characters, that are given over to a reprobate mind, she even gloried in her shame—she not only shuts up the Key of Knowledge, and Salvation, from the Laity of every class, but, most impiously denies the Sufficiency of the Scriptures, for all the purposes of Peace, Purity, and Glory, unless accompanied with the Traditions* of this Mother of Harlots, and explained to us, by this Man of Sin !

This indeed is the artful purpose, for which the Roman Church, [and can this be a *Church of Christ* ?] has very blasphemously assumed the titles of, *Holiness*, and *Infallibility*: and some of her most distinguished Writers, and Defenders, have been daring enough to assert, that, The inspired Writings themselves derive all their Authority from the Church!!! [See the

* These Traditions, like those of the ancient Scribes and Pharisees, have not only made the Word of God of none effect, but have been used, as a very convenient Cloak for the most ludicrous Fables, and the vilest Errors.

the Works of *Eccius*, *Pighius*, *Hermannus*, and of Cardinal *Baronius*, with many others.]

Placing all these things together, without any more minute detail of this Composition of Antichristian hideousness, is it any wonder, that the Vials of the wrath of God should eventually be poured out, without mixture, upon this Son of Perdition? So far from wondering at it, I shall take occasion to shew, in the last place; from the passage I have selected with this ultimate view,

WHAT ABUNDANT REASON THE TRUE CHURCH OF CHRIST HAS, TO REJOICE IN THE GRADUAL DECLINE, AND TO TRIUMPH IN THE FINAL DESTRUCTION, OF THE MYSTIC BABYLON.

This indeed is what I understand to be the simple and obvious import of the words of the Angel, in the present instance: it is the very Spirit of this Commissioner from Heaven, when it is said, Rev. xviii. 1—5. “ And after these things, I saw another Angel come

down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues : For her sins have reached unto heaven, and God hath remembered her iniquities."

That the Spirit of the true Church of Christ, militant here upon earth, ought to be, and will be, that of *Joy*, and *Triumph*, in the *Downfall* of this Mystery of Iniquity, is very evident, I should suppose, from what has been already submitted ; it will, however, be
still

still more evident, from what may be further advanced.

The Ruin of the Papacy, should be a Matter of joy, and triumph, to every faithful Member of the true christian Church; because, *This System has disgraced, and polluted, all the Truths, the Purity, and the Excellency, of the grand System of divine Revelation.* It is the worst Corruption of the best Thing, that the Mercy and Grace of God have provided, for the real Dignity, and Happiness, of Man. It is impossible, therefore, to have any affection, at heart, for the Scriptures, in general, or, for Christianity, in particular, and not to exult in the Ruin of the papal Church, by whatever Means it shall please Heaven to effect it. With the Means, we have nothing to do: they are under the supreme Direction of an infinitely higher Power; with whom, it is far from being unusual, to appoint the most unlikely, and unforeseen Instruments, to accomplish the most important Ends. As to the Supporters, and Abettors*, of that ecclesi-

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astical

* To connive at any Efforts, that are now making, for the Advancement of this enormous Evil, at such an eventful Period, as this, is indirectly,

astical Tyranny, that anti-christian Apostacy, which, it is a Duty, that we owe alike to God, and to Man, to expose in her true colours, they cannot be considered in a more favourable light, than the Persons, to whom the Son of God was directing his sharpest reproofs, when he thought fit to say, Matt. xxiii. 13, 23—28. “But woe unto you scribes, and pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, scribes and pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy and

indirectly, at least, to support, and abett. Would to Heaven, I possessed those Powers of moral Reproof, which have immortalized the Talents of a modern Writer! who deserves the unanimous esteem of his Country—not so much for the Superiority of his literary Pursuits, as for the sublime Application of them. Then, would I dare to speak, what I know would be felt. But, it is vain to cast the *Telum imbelle*. In such a case, to *strike*, is, to *fall*. See the Alarm, that has been sounded—not without some good Effect—upon this Subject, in Language, no less poignant, than classical; in Language, *all his own*; by the truly patriotic Author of *Pursuits of Literature*. A Work, that has dignified the close of the eighteenth Century, and that can only perish with time itself.

and faith: these ought ye to have done, and not to leave the other undone. Ye blind Guides, which strain at a gnat, and swallow a camel. Woe unto you scribes and pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. *Thou blind Pharisee,* cleanse first that *which is within the cup and platter,* that the outside of them may be clean also. Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The total Destruction of this mystic Babylon should afford a peculiar degree of Satisfaction, and Pleasure, to the true Church of God, from a principle of common *Humanity*, and universal *Benevolence*; so far is this idea from being at all inconsistent with the dictates of christian Charity. For, the very Spirit, and Genius, of Popery, is a Spirit, and Genius, of Cruelty, the most

most horrible; by which, it has attempted, as the Scriptures have expressed it, "to wear out the Saints of the most High*." It has been *ingenious* to torment. But, we are taught to believe, that with the complete Overthrow of this Son of Perdition, all Persecution shall entirely cease—"The new Jerusalem shall come down from God out of Heaven—and the Kingdoms of the Earth shall become the Kingdom of our Lord, and of his Christ."

In addition to all this, I should remind you, that, it is the express *Command of God*, by this mighty Angel, that his Church and People should rejoice, at the Prospect, and Certainty, of the Event here celebrated; as it is written, Rev. xviii. 20—24. "Rejoice over her, *thou Heaven*, and ye holy Apostles and Prophets, for God hath avenged you on her. And a mighty Angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice

* See Newton on the Prophecies, Vol. P. 242.

voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee: and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived: and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

As to the particular *Manner*, in which it is enjoined on the true Church of Christ to triumph in the Fall of this mystic Babylon, they have the Example of the celestial Host set before them, for their pious Imitation. What, but this, can possibly be intended, by the following Revelation? Rev. xix. 1—6. "And after these things, I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and

Glory, and Honour, and Power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

If such then be the just and faithful Picture of the THE PAPAL ANTICHRIST, if this be the true nature and character of The mystic Babylon, The Church of Rome, is it not very meet, right, and our bounden duty, that we should rejoice in all the apparent Symptoms of her

Decline

Decline—which may be reckoned among the discriminating peculiarities of very recent history. And yet, strange to say, is there not an almost universal torpor, a very shameful, and even impious insensibility in the christian world, as if such an occurrence were an object of no magnitude, or consideration? An awful and alarming proof, it is to be feared, of our sad indifference to the Cause of God, of genuine Religion, and of sacred Truth.

Admitting too, that what has been now stated, respecting The papal Antichrist, is supported by *Scripture*, and by *Facts*, should we not adore the riches of that providential Mercy, and Goodness, by which we have been so long secured from its temporal Power, from its ecclesiastical Tyranny, and from its abominable Corruptions? and ought we not to be continually supplicating the Throne of Grace, that we may be removed, as far as possible, from its *Doctrines*, and its *Spirit*? “Come out of her, my people, is the express Injunction of Heaven, that ye partake not of her Sins, and that ye receive not of her Plagues.”

Allow

Allow me then, that nothing may be wanting, on my part, to guard you against all the miseries, which shall finally await her, to point out to you, a little circumstantially, some of the MARKS, as they are called, of this dreadful IMAGE, this mystic BEAST.

1. Every attempt, that have been made, to represent The Church of Rome, as a *Church of Christ*, at all, is, as I conceive, an undoubted Mark of the Beast: for, it is at one and the same time, the highest Dishonour to the Redeemer—a Disgrace to Christianity—and, to say the least, for the sake of Candour and Charity, a deplorable sign of religious Ignorance, if not of wilful Blindness. What! Can a Mystery of Iniquity—can The Mother of Abominations—can The Seat of all manner of Blasphemy, and Idolatry—by any possible perversion of language, sense, or morals, be denominated a Church of CHRIST? Fie upon it. *Horresco referens*. If this be a Church of Christ, *Sit mea anima cum Philosophis*. For, it is the Sanctuary of spiritual wickedness.

2. Every

2. Every Effort, that has been used, to prove, that any particular Mode of ecclesiastical Constitution is essential to the *Being* of the true Church of Christ, is something of a similar nature. It breathes that very spirit of Antichrist, which assures us, there is no Salvation out of the Pale of the popish Communion. It is indeed an Absurdity, so gross, that nothing, but the infatuation of *Bigotry*, can ever entertain, or advance it*.

3. Every

* Ecclesiastical Bigotry, which has something in it, at a prodigious distance from the Character, and Manners, of the great Founder of our Religion, I have uniformly observed, drives a person, however well informed in other respects, either into the regions of *nonsense* and *absurdity*, or into those, of *malignity* and *persecution*. The Alternative will depend very much upon the physical Constitution, in this case. If the Person be naturally of a mild and amiable temperature, and has much of the milk of human kindness in his animal formation, he will, unconsciously, talk nonsense; as in the instance of a late Writer, of fine understanding, and unaffected piety, who tells us of a discourse preached, in *the cathedral Church of Christ*! What is the cathedral Church of Christ? Such phraseology, when it comes before the public eye, can only tend to amuse the Infidel—to injure a good Cause—and to expose the weakness of a bad One: and, as to our ecclesiastical Establishment, it is its own best Defence. Preserve but the purity of its *Doctrines*, and the discipline of its *Order*, and it will stand, like a Rock, against every contending wave. [See Milner's Ecclesiastical History, Vol. II. Chap. 17. This indeed is the only Church History, worth

3. Every degree of Zeal, that has been exerted, in contending for the observation of certain external *Forms, Rites, and Ceremonies*, of Religion, where a far greater degree of Zeal has not been displayed, in contending for the *Faith*, once delivered to the Saints; for the *internal Spirit*, and *Power*, of divine worship; and for the *evangelical Principles* of the christian Verity, smells very strong of the papal Abomination. [Rom. ii. 28, 29. Phil. iii. 2, 3.]

4. Every defence, that has been set up, by persons professing Christianity, for the *Freedom of the human Will*, and, for our natural, inherent,

worth reading, for a private, uneducated Christian. Collier's, is contemptible, and Mosheim's, too learned.]

If the constitutional disposition of a bigoted Ecclesiastic be haughty, arrogant, and phlegmatic, he will breathe out fury, and vengeance, against those, who presume to differ: threats, where they can be felt; and contemptuous insult, where they cannot. To these we are indebted for the often repeated exclamation,

Tantæne animis cœlestibus Iræ!

Should our national Church ever fall a Sacrifice, it will not be to the feeble, however malicious and persevering efforts of its avowed Opponents, but, to injudicious Characters of this description. Let us look back to the last Century. But, there are those, whom even Experience cannot render discreet, or wise.

rent Sufficiency for Piety, Virtue, and Morals, without the supernatural Aid of the divine Spirit, is another mark of the great Apostacy: against which, the Articles of our national Church have expressly, and most scripturally protested. [See, Articles ix. and x.]

5. Every species of opposition, that has appeared, under whatever plausible Pretence, to that great fundamental Doctrine of our Religion—that, *Articulus stantis aut cadentis Ecclesiæ*, as the immortal LUTHER very justly called it—the doctrine of, JUSTIFICATION BY FAITH ALONE*—contains, in its very nature, what is calculated, if not designed, to support the anti-christian Tenet, of, *the Merit of Works*; or, as some would term it, their conditional worthiness. [See again, Articles xi. and xiii.]

6. Every exertion, that has been used, to disguise, to pervert, or to frustrate, what the Word of Inspiration has written, as it were in capitals,

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* See Luther's invaluable Commentary on the Epistle to the Galatians. We have nothing equal to it, on that Point, by any modern Writer. A concise Abridgement of that Work is a great desideratum in the Christian World, and ought to be encouraged.

in the sacred pages—that, the Salvation of Man, in all its various parts, and views, is wholly of divine GRACE, is altogether of a Popish Stamp, and a most hideous Feature of that Mystery of Iniquity. For, to the Principle, on which this opposition is founded, must we ascribe that most impious falshood, of, *Works of Supererogation*. [See, Article xiv.]

7. Every step, that has been taken, by all the united powers of human Reason, Learning, and Philosophy—by the more dangerous and virulent spirit of Pride, and Self-righteousness—or, by the more artful and specious labours of Duplicity, and Sophistry, to destroy what is super-eminent in the character, and glory, of the divine Grace, and Sovereignty—his absolute *Election*, and his holy *Predestination*—originates in the true genius of ANTICHRIST; though it may be Antichrist in Mask; the Messenger of Satan transformed into an Angel of light; and, therefore, full of all Subilty, and Deceit*. [See, Article xvii.]

8. Every

* Any opposition to this Doctrine, from the professional members of the established Church, is, to speak with the utmost delicacy,

8. Every licentious, and foolish Imagination, that has been encouraged by Individuals, or, advanced by public Teachers, as if it were possible for us to maintain the Christian Cha-

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licacy, and candour, most disingenuous. For, no mathematical Proposition was ever more demonstrable, than, that it has been the doctrine of the REFORMATION, over all Europe, and especially in this Kingdom, ever since the first Dawn of it, through the instrumentality of our WICKLIFFE; whom antient Historians have called, *Doctor Evangelicus*, and Bishop Newton, not only a truly great, and good man, but, "The Honour of his own, and, the Admiration of all succeeding times." [Were the insignificant Writer of these pages of sufficient consequence, in point of Rank, or Property, he would not delay a moment, in proposing a Subscription, to erect some Memorial, in the Cathedral of St. Paul, or, in Westminster Abbey, to so illustrious a Character, and Name.] Waving that, however, and in defiance of all the ignorant, absurd, and impious Prejudices, that have been entertained against the plain, and *unperverted* Doctrine of the seventeenth Article of our Church, let me intreat the *honest* and *impartial* Reader, to consult all the Confessions of Faith, published by the *reformed* Churches, at home, and abroad; and especially, Toplady's "Historic proof of the doctrinal Calvinism of the Church of England," in 2 vols. Octavo. Study too, the incomparable, and profound Work of Archbishop Bradwardine, *De Causa Dei*; and then, let the Nibblers, and Scribblers, against the sublime doctrines of Grace, hide their diminished heads, and retire into their own contemptible insignificance. We cannot help deploring, that, while the Infidels, and Atheists of France, can find no better a name for these Sentiments, but that of, "The Fooleries of Calvin," some of our English Divines have treated them with even greater Obloquy, and Slander!

racter, Peace, Hope, or Purity, without the sanctifying Graces, and perpetual Influence, of the Holy Ghost, may be considered as a palpable offspring of *The Mother of Abominations*: and, for this assertion, we shall refer our Readers, among other things, to the horrible doctrines of, *venial Sins*, and *Popish Indulgencies*.* [See Articles xii. and xxxi.]

9. But, among all the satanic marks of this *Monstrum horrendum*, for which it has been the opinion of the most sensible and intelligent minds, that Popery itself, as it is *professedly* intolerant, should not be tolerated, is, the diabolical spirit of, PERSECUTION: which, totally irrespective of their having any avowed partiality for the Church of Rome, has never discovered itself more, than in the calm and deliberate malignity of certain men, [if indeed they deserve the honourable name] against those, who are the most strenuous Advocates for the
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* To this Extreme of Antichristian Infamy, the public preaching, and the actual Sale of *Indulgencies*, under the notorious Sanction of Pope Leo, the Tenth, we are indebted, under God, for our great Protestant Reformation. [See all the Histories of The Reformation, domestic, and foreign.]

great Doctrines, of *Justification by Faith—*
Salvation by Grace—and, The divine Sovereignty. Wherever I discover this Spirit, I hesitate not for a moment to infer, that, the Persons, who would injure me in my reputation, peace, or success in life, upon such an account, should the Power and the Opportunity concur to favour their savage propensities, would be even gratified in lighting the Faggot, which would consume me to ashes. And, such there are; Wolves, in Sheep's cloathing; the preposterous union of the persecuting *Beast*, and the gentle *Lamb*; sprung from the shades of unknown obscurity, and elevated to ranks, at which themselves, and others, have stood amazed, by the fortuitous Contingency of political Incidents. The Spirit of Accommodation, in which divine Truth is sacrificed to Politeness, and, to what is called Liberality of sentiment, is bad enough; but the Spirit of Persecution is inexpressibly worse. The former, is that of the World; the latter, that of Hell. It is popish; it is antichristian; it is infernal. For God's sake, then, let us fly from every thing, that can associate the ideas, however

however remote from the character, of a *Gardiner*, and a *Bonner*; at the very recollection of whom, the common sensibilities of our nature start back with horror. In this, as well as every other evil, *Principiis obsta*, is an excellent maxim. For, from small beginnings, what great evils flow!

That I may not provoke that severity of Censure, I am too likely to meet with, for this freedom of Speech, from divers quarters, be it observed, by way of Apology, that, I mean not to particularize these *Marks* of the Beast, with the insolent air of Infallibility; but only, to submit them to the consideration of others, from the fullest conviction of my own mind, that such they really are. They are so many Lines, some fainter, some stronger, of this spiritual Beast, though not the very Image itself. Still, *Ex pede, Herculem*. They are all of them the natural Offspring, and Allies, of this Mother of Abominations, and have a direct tendency to support her Cause. And, that I may not even seem to have transgressed the boundaries of Truth, in what has been advanced; to demonstrate, that my Zeal has not

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superseded my discretion, in the above Statement, it may be proper to subjoin here, a string of Propositions, most solemnly condemned, and anathematized, by Pope Clement XI. the Cardinals, Patriarchs, Archbishops, and Bishops of the Roman See; so lately, as at the close of the last Century, in the very famous Constitution, *Unigenitus*. The following, most scriptural Propositions, are execrated therein, as *false, captious, shocking, scandalous, rash, pernicious, injurious to the Church, contumelious, licentious, seditious, impious, and blasphemous*. Such is the epithetical copiousness, with which this Son of Perdition has rejected these sacred Verities.—*

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* Some, indeed, have *imagined*, that the opinions of St. Austin are the Basis of these Verities: but, laying aside all ignorant, or inveterate prepossessions, SEARCH THE SCRIPTURES, and see, whether they be not written, as with a Sun-beam, in that infallible Word of Truth, and Inspiration. The References are, for that purpose, affixed to each distinct Proposition. But, after all, what avail even Scripture references against the power of *Prejudice*? which, even in minds of the strongest intellectual Vigour, has a most astonishing ascendancy. There are Giants in human Literature, to whom it may be said, as to matters of high importance in the Christian Religion,

“ He, that’s convince’d against his *Will*,

“ Is of the same Opinion still.”—

PROPOSITIONS.

1. The Grace of Jesus Christ, the efficacious principle of every kind of good, is necessary to every good action; without it, not only nothing is done, but, likewise, nothing can be done. John xv. 5.

2d. In vain, O Lord, thou commandest, if thou thyself dost not give that, which thou commandest. Acts xvi. 10.

3d. Yes, Lord, all things are possible to him, to whom thou makest all things possible, by working the same in him. Mark ix. 23.

4th. When God does not soften the heart, by the internal Unction of his Grace, Exhortations, and external Gifts, serve for nothing but to harden it the more.* Romans ix. 18.

5th. The

* Hence the perpetual and earnest supplications for divine Grace, which runs through all our inimitable Liturgy, and most devout Collects.

5th. The difference betwixt the Jewish and the Christian Covenant consists in this, that, in the former, God requires the Sinner, to avoid Sin, and to fulfil the law, leaving him at the same time, in his state of Inability; whereas, in the latter, he gives the Sinner that, which he commands, by purifying him with his Grace. Romans xi. 27.

6th. The Grace of Christ, is a sovereign Grace; without which, we never can confess Christ, and with which, we never deny him.*

1 Cor. xii. 3.

7th. Grace

* The Doctrines of Grace, persecuted and despised, as they have always been, by the Great, bid fair for a more unprejudiced hearing among the Poor. The common people heard our Lord gladly. The doctrines, which represent the misery of man, and his need of Grace, speak to the consciences of men; and, those, whom deceitful Learning, and vain Philosophy, have not sophisticated, cannot but receive some impression. Milner, vol. ii. 418.

Salvation by Grace, through Faith, in Christ alone, as it is the peculiar Truth and Glory of THE SCRIPTURES, so it is the Boast and Joy of the Christian, who knows himself to be that guilty, polluted Creature, which the same Scriptures describe. Ditto, vol. iii, 498.

7th. Grace is an operation of the Almighty hand of God, which nothing can hinder, or retard. Matt. xx. 34.

8th. Grace is nothing else, but the Will of God, commanding, and doing that which he commands. Mark ii. 11. Eph. i. 19.

9th. When God willeth to save a Soul, the undoubted effect, always, and every where, follows the Will of God. Phil. ii. 13. James i. 18.

10th. When God willeth to save a Soul, and touches it with the internal hand of his Grace, no human Will resists him. Luke v. 13.

11th. At how great a distance soever from Salvation, an obstinate Sinner may be, yet, when Jesus shews himself to him, by the salutary light of his Grace, he must of necessity submit; he must run to him; he must humble himself, and adore his Saviour. Mark v. 6, 7.

12th. When God accompanies his word,
with

with the Unction of his Spirit, and the internal power of his Grace, it then works in the heart that Obedience, which it requires. Luke xix. 60. 1 John ii. 20, 27.

13th. There are no Charms, but what yield to those of Grace : because, nothing resists the Almighty. Acts viii. 12.

14th. Grace is the voice of the Father, which teaches men inwardly, and makes them come unto Jesus Christ : whoever comes not unto him, after having heard the outward voice of the Son, is in no wise taught by the Father. John vi. 44, 45.

15th. The Grace of God is nothing else, but his all-powerful Will ; this is the Idea, which God himself gives us of it, in all the Scriptures. Romans xiv. 4.

16th. The true Idea of Grace is this, that God willeth our Obedience, and he is obeyed : he commands, and every thing is done : he speaks

speaks as Lord, and all things are subject to him. Mark iv. 39. Eph. i. 5, 6, 11.

17th. The Grace of Jesus Christ is a strong, powerful, sovereign, and invincible Grace; as being the Operation of God, in making his Son, Man, and raising him from the dead.* 2 Cor. v. 21.

18th. God himself has given us an Idea of the Almighty operation of his Grace, representing it to us, by that power, whereby he produces the Creatures out of nothing, and restores Life to the Dead.† Rom. iv. 17—v. 15.

19th. No

* In all ages, in spite of pride and prejudice, the doctrine of Grace has this advantage over the minds of men, that Conscience, whenever it is awakened to do its office, always speaks in its favour.

It is the impious boldness of Heretics, avowedly opposing divine Truths, because they are above their Reason, which, at length, necessitates modest and cautious Spirits, to speak out more plainly concerning the deep Truths of God, lest they should leave them to the Insults of the Enemy. Milner, vol. ii. 504, 5.

† See an admirable Treatise, entitled, *The Reign of Grace*, in which these Propositions are very amply and judiciously illustrated, by the Rev. A. Booth.

19th. No Graces are given, except by Faith.
Luke viii. 48. vii. 50.

20th. Faith is the first Grace, and Fountain
of all others.* 2 Pet. i. 1, 3. Rom. i. 8.
Heb. xi. Acts xv. 6—9.

21st. The first Blessing, which God grants
to a Sinner, is, the Remission of his Sins.
Acts x. 43. xiii. 38, 39.

22d. All those, whom God willeth to save
through Jesus Christ, are infallibly saved.
John vi. 37—40.

23d. Jesus Christ gave himself up to death,
that he might by his blood for ever deliver the
first-begotten, or, *The Elect*, out of the hand
of the destroying Angel.* Gal. iv. 4, 5, 6, 7.
Rom. viii. 33, 34.

24th. The

* This great proposition has been fully elucidated; 1. In the
Life of Faith; 2. In the Walk of Faith; and, 3. In the Triumph
of Faith, by the late Rev. W. Romaine. Four vols. Chapman,
Fleet-Street.

* If the sacred Word of God *has* spoken to us most clearly,
upon the subjects of *Election* and *Predestination*, there is ~~something~~
extremely

24th. The essential difference between the Grace of Adam, and of the State of Innocency, and the Christian Grace, consists in this, that, every one would have received the former in his own person; whereas, the latter, is received only in the person of Jesus Christ, risen again, to whom we are united. Rom. vii. 4. Eph. i. 3, 4.

25th. The Sinner is free only as to evil, without the Grace of the Deliverer. Luke viii. 29.

26th. The Will, which is not prevented by Grace, has no light, but to go astray; no warmth of desire, but to precipitate itself; and no strength, but to wound itself: it is capable
of

extremely awful, and terrifying, to find them so often treated with ridicule, and contempt; especially by those, who have been called upon to profess their Faith in them, without any secret reserve, in the most solemn manner; and, to confirm the sincerity of that Profession, by a kind of sacramental Oath. Such people may be strenuous Advocates for Morality of Conduct; but, where is their Morality of Mind, and Principle? These are not human Infirmities: they are something inexpressibly worse. And yet, strange to say, these are the very Characters, who are for ever warning us against the peculiar Doctrines of divine Grace, as tending to Immorality!

of all Evil, but incapable of any good. Matt.
xx. 3, 4.* Rom. iii. 10—19.

27th. Without Grace, we can love nothing,
but to our Condemnation. 2 Thess. iii. 18.
Eph. ii. 1—3.

28th. All knowledge of God, even that
which is natural, even that in the heathen Phi-
losophers, can come only from God: and, with-
out Grace, it produces nothing but Presumption,
Vanity, and Opposition to God himself, in-
stead of Affections of Adoration, of Gratitude,
and of Love.* Rom. i. 19—32. Col. ii.
8, 9.

29th. The

* For the best Information on this important Point, the Reader,
who is not acquainted with them already, may consult two in-
valuable Essays; one, on *Original Sin*, and another, on *The Freedom*
of the Human Will, by the late President Edwards. Both of them
rank in the highest class of english, argumentative, and scriptural
Compositions. All the works of this deep Thinker, and close
Reasoner, should be read, with diligent attention; particularly,
his *History of Redemption*.

* The present boasted *Age of Reason*, and *Philosophy*, will fill
the pages of universal History with Horror. Their Triumph, has
been the triumph of Disorder, Massacre, and Atheism.

29th. The Goodness of God has abridged, or, shortened, the way of Salvation, by including it all, in Faith, and Prayer. Acts ii. 21. Rom. i. 16, 17.

30th. Faith, the Use, the Increase, and the Reward of Faith, are all a Gift of the pure bounty of God. Mark ix. 23. James i. 16, 17. Eph. ii. 8. iii. 14—21.

31st. One mark of the Christian Church, is, that it is Catholic, comprehending all the Angels of Heaven, and all the Elect, and Just, of the Earth; of all Ages. Heb. xii. 22, 23, 24.

32d. What is the Church, but the Congregation of the Children of God, continuing in his Bosom; adopted in Christ; subsisting in his Person; redeemed with his Blood; living by his Spirit; acting by his Grace; and, expecting the Grace of the world to come.*

2 Thess.

* So long as we maintain this idea of THE CHURCH, we stand on sure Ground: we are maintaining a scriptural Axiom: we cannot be mistaken: our Foundation is, *The Word of God*, which liveth,

2 Thess. i. 1, 2. Isaiah xl. 11. Eph. i. 4, 5, 6, 7. 1 Pet. i. 2, 3, 4, 5, 13.

33d. The Church, or Christ intire, has the incarnate Word for its Head, and all the Saints for its Members. 1 Tim. iii. 16. 1 Cor. xii. 12. Eph. i. 22, 23.

34th. The Church is one sole Man, composed of many Members, of which Christ is the Head, the Life, the Subsistence, and the Person: it is one single Christ, consisting of many Saints, of whom he is the Sanctifier. Eph. ii. 14, 15, 16. Gal. ii. 20. Col. iii. 1, 2, 3.

35th. There is nothing more spacious than the Church of God, because it is composed of
E all

liveth, and abideth, for ever: and certain it is, that, if we are not Members of this Church, nothing can secure us from the Wrath to come. The present learned Dean of Carlisle seems to have delivered an Opinion of great fairness, and truth, when he says, that, "An excessive Attachment to any species of ecclesiastical Establishment, is, in itself, by no means a decisive evidence of a truly christian disposition; for, no such Test is to be found among the Scripture-rules for the Trial of the Spirits."

all the Elect, and Just, of all ages.* Eph. ii.
20, 21, 22.

36th. It is useful, and necessary, at all times,
in all places, and for all sorts of persons, to
study,

* The professed Design of the late pious, learned, and laborious Milner, in his History already referred to, and sanctioned by one of our Universities, is, “ to search into the *real* Church of Christ, from age to age;” or, “ to exhibit *real* Christianity, historically :” and, it is hardly possible to read his Work, with any due attention, without perceiving, that, by the *real* Church, he all along understands, that, “ it consists of the Elect of God, from the beginning, to the end of the world—by the Grace of God, through the Merit of Christ, gathered together by the holy Spirit, and being ordained to eternal Life.” Vol. iii. 556.

From the various Observations, I have been able to make, placed as I have been for thirty years, in no very retired sphere, I am perfectly convinced, that, such writings, as, *The Essay on the Church*, and, *The Guide to the Church*, however ingenious and well-meant, so far as they relate to ecclesiastical Polity, are calculated to counteract the very Aim, they profess; and, to promote the opposite. They rouse the indignant passions: they provoke resentment, where it was asleep: they destroy that most excellent spirit of Benevolence, or Good-will, which Angels descended from Heaven, to preach to Man: they give to our evangelical Church a Papal Hue: nor did I ever meet with a single instance, in which they have made a Convert to our Establishment. But, enough has been said on this subject, in a recent Publication, by that upright Magistrate, that true Patriot, that liberal Defender of our national Church, and that zealous, persevering Pleader for the purest Principles of The Reformation, Sir R. Hill, Bart. Member of Parliament for the County of Shropshire.

study, and know, the Spirit, Piety, and Mysteries, of the holy Scriptures. 1 Cor. xiv. 5. Josh. i. 8.

37th. The reading of the holy Scripture, is for every body. Acts viii. 28. Psalm i. 1.—

38th. The sacred obscurity of the Word of God, is no reason for the Laity to excuse themselves from reading it. Acts viii. 31.

39th. The Lord's day ought to be sanctified by Christians, in reading pious books, and, above all, the holy Scriptures. It is very prejudicial to endeavour to withdraw a Christian from reading them. Acts xv. 21.

40th. To wrest the new Testament out of the hands of Christians, or to keep it closed up, by taking from them the means of understanding it, is no other, than to shut, or, close up the mouth of Christ, in respect of them. Matt. v. 2.

41st. To deprive the unlearned people of
E 2 this

this Comfort, of joining their voice, with the voice of the whole Church, is a custom, contrary to apostolical practice, and to the design of God. 1 Cor. xiv. 16.

42d. God permits all the powers of the Earth, to oppose the Preachers of THE TRUTH, that the victory, it gains, may not be attributed to any thing, but to Divine Grace, Acts xvij. 8.

43d. It happens, but too often, that those Members, which are united to the Church, in a most holy, and strict manner, are looked upon, and treated, as unworthy to continue in the Church, or, as already separated from it. But, the just person lives by Faith, and not by the opinions of men*. Acts iv, 11.

Such

* It is really melencholy to think, in how many instances the evil of Schism is made to consist, not in a separation from *the true Church of Christ*, and from the *Essentials of Christianity*,—but, in separation from some particular Mode of Discipline, or ecclesiastical Polity. *Milner*, in his history of *The Church of Christ*, (properly so called) which I once more take the liberty seriously to recommend, has managed this nice and delicate subject, with more piety, candour, and judgment, than any Historian, that has fallen

Such are the most Scriptural Propositions, which were so very lately condemned, and execrated, by the papal Council, as, *schismatical, heretical, seditious, injurious, and blasphemous*. And, shall we still persevere, in calling this, a *Church of Christ*? *Pudet hæc opprobria*. Far be it from us, however, to defend these Positions, because they were the Opinions of Calvin, or Austin. We disdain the idea. It would be infamous in us, who profess to take the Scriptures for our Guide, to call any Man, *Master*, upon earth. "To the Law, and to the Testimony," is our Rule; "For, if we speak not according to that Word, it is because there is no Light in us."*

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fallen in my way. I would propose it, with becoming deference, to the present learned and respectable Dean of Carlisle, to publish his Brother's remarks on ecclesiastical Establishments, in a separate Pamphlet. The Times require it; and, I take it for granted, that what so honest and excellent a Character intended, in those strictures, by the term, *Fundamentals*, must have been, the doctrinal Articles of the English Church, which he had so repeatedly subscribed himself.

* Let me not be misunderstood, as having the smallest intention to degrade the Character, or Excellencies, of *Austin*. He has been most deservedly celebrated, as the providential Instrument of the revival

The attentive, and discerning Reader, may perceive from hence, who they are, however professionally disguised, that really favour the popish Tenets; and, who are the genuine Sons of our protestant Church.* And, if upon a re-

revival of Religion, at the close of the fourth Century; as the Restorer of evangelical Truth, and the Doctrines of Grace, after a dreadful state of monastic darkness, and superstition. The Works of Augustine, at that period, were found so agreeable to the Scriptures, that, while they were regarded as the sole Standard of Christian Authority, the Doctrine, which set aside the necessity of divine Grace, could gain no being in the Church. For a thousand years, and upwards, the light of divine Grace, which shone here, and there, in individuals, was nourished, by his Writings; which, *next to the Scriptures*, were the Guides of men, who feared God: nor have we, in all history, an instance of so extensive utility, derived to the Church, from the writings of men: See Milner, vol. 2.

As to Calvin, where are the men, who have dared to treat him with disrespect, that are capable of writing any thing equal to his *Institutes of the Christian Religion*? Notorious alike, perhaps, for their Ignorance, and their Conceit, (very common Allies) two thirds of them, it may be presumed, cannot even read him, much less understand him, in his own tongue. It would be, at the same time, the best Advice, and the severest Satire, upon half his Opponents, to say, "Go, and do thou likewise."

* It may be useful to observe here, that, no man is a consistent PROTESTANT, who does not cordially abjure, detest, and abhor, the papal Abominations; and, as cordially embrace the opposite Christian Tenets. For, from whence do we derive this
dis-

retrospective view, it shall be found, that, The
Papal Antichrist has been fairly delineated,
ought

discriminative Title? or, from what has it originated, but from that memorable *Protestation*, which was drawn up in the year 1526, against the Corruptions of the Romish Church, and subscribed by seven Princes, and fourteen free Cities, that favoured *Luther*, and were zealous for the Reformation.

Of late, however, Protestantism has turned *Proteism*; and we have Protestants of every denomination. Arminian Protestants, Pelagian Protestants, Arian Protestants, Socinian Protestants! So that, the beautiful Fabric of original Christianity, is almost frittered away into a strange Jumble of incoherent Atoms. Investigate the radical Cause of this, and it will be found generally to be, an undue Elevation of the powers of *human Reason*, and a prevailing, but most injudicious Aversion, to what has been contemptuously rejected, under the idea of *systematic Religion*. Fashionable Preachers, and modern Essayists, have done infinite disservice to the Cause of true Religion, in this respect. Instead of recommending substantial Piety, they have encouraged a frivolous, and dissipated Taste, in the Temple of God itself. Neither is it any wild Imagination, any dreaming Reverie; but a sad historic Fact, that, exactly in proportion to our departure from that sublime, and methodical Arrangement of evangelical Truth, proposed to us in St. Paul's Epistle to the Romans, we have been plunging deeper and deeper into Error, Heresy, and Deism; and, have sunk, at length, into the very mire of gross Infidelity. So much, for the Neglect, that has been shewn, to *Grace*, and *Godliness*, as antiquated, obsolete terms; for the outcry, that has been made, against *Enthusiasm*, and *Fanaticism*; and, for our unmeaning Affectation of *Virtue*, and *Morality*: of which, there can be nothing, but the illusive Appearance, where christian Principles are wanting. Nothing, however, need be added, to what has been already stated, in so
masterly,

ought we not, unless we have abandoned ourselves to the shameful Indifferentism of modern Times, to triumph in the partial Downfall, and in the prospect of the compleat Destruction of this enormous Evil: and, to pray, that our final Lot may be among the blessed number of those, of whom it is foretold, in these Revelations, xv. 2, 3. " And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the Beast, and over his Image, and over his Mark, *and* over the number of his Name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of Saints."

12 MR 58

masterly, and undisguised a manner, in a late Work, called, " A practical View of the prevailing religious System of professed Christians, in the higher, and middle Classes, in this Country, contrasted with *real Christianity*." By W. Wilberforce, Esq. M.P. for the County of York. A Work, which it were superfluous, not to say impertinent, in me, to recommend, after it has been read, by the worthiest members of the Community, with almost universal Admiration.

FINIS.

